

butes of a personal enemy, and as
 suffering, in the
 battle, mutilation, wounds, and death. In
 the versions
 of the conflict found in later worts, and ip.
 the heroic
 poems and *Purānas*, the original allegory
 is lost sight
 of altogether ; and VṚITOA becomes a real
 personage,
 an *Asura*, or king of *Asuras*, who wages a
 doubtful
 war with the king of the gods. This
 contest with.
 the clouds seems to have suggested, to
 the authors
 of the *SuktaSj* the martial character of
 INDRA on
 other occasions; and he is especially
 described as the
 god of battles, the giver of victory to his
 worshippers,
 the destroyer of the enemies of religious
 rites, and
 the subverter of the cities of the *Asuras*. A
 popular
 myth represents him, -also, as the
 discoverer and rescuer
 of the cows, either of the priests or of the
 gods, which
 had been stolen by an *Astir a* named PANI
 or BALA.
 Like AGNI, he is the possessor and bestower
 of riches,
 and the granter of all temporal blessings,
 when de-
 voutly worshipped, and when propitiated
 by the *Soma*
 juice, which seems to be more especially
 appropriated
 to him, and which has the effect of
 inspiring Mm with
 animation and courage. Some of his
 attributes are,

obviously, allegorical references to the locality of the firmament; as when he is said to have elevated the sun, and fixed the constellations in the sky; to be more vast than heaven and earth; and to have sun-dered them, when originally united (p. 169). Of another, which refers to Mm in the guise of a ram, no very satisfactory explanation is given; although, as remarked by M. Neve, the metamorphosis suggests some analogy between Mm and Jupiter Ammon. His